depend as a rule on oral tradition, and are entirely under its influence; this is why in the Middle Ages the Jewesses, most of whom were illiterate, were the most jealous guardians of the Jewish tradition. The capacity to read and write in the vernacular suddenly opens for the Jew the gates to non-Jewish thought and culture. But even those who read only Yiddish or Hebrew are brought through their newspapers into touch with modern civilization, which leads to comparison and change. The process is specially marked among girls; women hold a secondary place in the religious life of the orthodox Jews, who therefore in the past have paid much less attention to the education of girls. Now, for the same reason orthodox parents often try to keep their sons away from the non-Jewish elementary schools, but they have no such concern with regard to their daughters. Thus literacy in the vernacular is more common among girls than among the boys who in the *chayder* (Jewish school) learn only to write Yiddish, and the young Jewess in Eastern Europe is, on the whole, more "modern[53] than the young Jew. Attachment to tradition, which in all races is characteristic of women, with young Jewesses gives place to a growing tendency to assimilation.

(2) SCHOOL EDUCATION

The schools in which the Jewish children

receive their education are here classified according to the relative importance given to Jewish and to secular subjects of instruction:

I. *Jewish schools, i.e.* schools for Jewish children only:

(a) The *chayders* and *yeshivas* give instruction in Yiddish, in Jewish subjects only. In the "reformed" *chayder* the curriculum includes some elementary secular subjects (arithmetic, geography, etc.).

(&) Jewish elementary or secondary schools in which